of some women's literary organization like the Lekhika Samaroh and the Lekhika Santha the process of revisiting the women's past had been developed. Moreover, some individual effort had also been taken by some Assamese women like Chandraprava Saikiani, Nalinibala Devi, Rajabala Das and others who had recorded their own experiences. However, much about their participation in public sphere as well as achievements was reflected in the pages of Jeuti, first women magazine published in Assamese language.[3]

As it is known that in spite of women from the women of blue blood families, the women of ancient and medieval Assam period were always projected at the inferior places of society. Even in the beginning of the modern period they had to follow the patriarchal norms of the society. Once, Chandraprava Saikiani said, "Now a days many serious problems are plaguing in the society . In this new age of change, the questions of duties of women have become a serious question. Whether they are to stay confined to household compound or apart from it they have some duties? We the women are still uncertain about our duties, or what are its limits ?" Due to the influence of western education as well as new socio-political development, the Assamese nationalist also tried to uplift the women condition by articulating different reforms related to women. However, the women of Assam got the hitherto untrodden ground to participate in the public space during Indian Freedom Struggle which reached its height during historic Quit India Movement, 1942.

Hence, in this study, the history of Freedom Movement in Assam particularly the involvement of women has been dealt with. In doing so, recent historiographical developments have been taken into consideration. The research work is mainly focused on the role played by women in Assam especially of present Jorhat district during historic Quit India Movement. It is observed that along with the male counterpart, the women of Jorhat also participated in the Quit India Movement embellishing the stereotype patriarchal views.

In view of this perspective, both analytical and descriptive historical methodology has been used. Primary sources are collected through interview with the freedom fighters of the region in the form of oral history and the archival data. Secondary sources are collected from books, journals etc. available here and there.

Amongst the pertinent issues of Assam history, the participation of people of Assam in Indian freedom struggle is a significance issue of discussion. Being influenced by the contemporary nationalist trend, people of Assam had participated in different phases of Indian Freedom Struggle which reached its height during historic Quit India Movement, 1942. Under the guidance of A.P.C.C. (Assam Pradeshik Congress Committee) people of Assam once again showed their patriotism by participating in different tasks of the movement. Moreover, the colonial authority tried to reduce the tempo of the movement by declaring A.P.C.C. and its subsidiary

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[5]Interview with Khageswar Gogoi on 29/9/2018.
[6]P.H.A. File No. 287, Abstracts of Inelegance, Assam Police, 1942 & 1943.
[7]Rekharani Sharma Puzari, Assamese Women and India's Struggle for Independence , in Soumitra Puzari(ed.), Karatirtha, Jorhat, 2013, p. 129.
[8]Rekharani Sharma Puzari, Swadhinata Andoloike Jorhator kormobikakhot Mahila in Ajit Kr. Dutta, (ed.), Jorhator Itihas, Jorhat Itihas Anusandhan Samiti, Jorhat, 2015, p. 310.
[9]P.H.A. File No. 76/14 1942, Report on Atrocities in 1942
[10]Dipti Sharma, Assamese Women in the freedom struggle, Calcutta, 1993, p. 258.
[11]Ellora Bordoloi, Basanti Bordoloi in Pushpa Gogoi, & Binita Dutta(ed.), Jibanar Junaki Puhar, Jorhat, 2001, p. 206.
[12]Dipti Sharma, op.cit., p. 258.
[13]P.H.A File no 287, Abstracts of Intelligence, Assam police, 1942 & 1943.
[14]Rekharani Puzari, in Ajit Kumar Dutta(ed.), op.cit., p. 311.
[15]Chakreswar Saikia, Swadhinata Sangram Aru Rajanaitik Parikroma, Santi Saikia, Dibrugarh, 1995, pp. 127-128.
[16]Debeswar Doloi & Tileswar Bordoloi(eds.), Swadhinata Sangramat Jorhat, Jorhat Zila Mukti Jujaru Sanmilan, Jorhat, 1995, p. 236.
[17]Interview with Dalimi Gogoi on 15/8/2018.
[18]Sharma, Dipti, op.cit., p. 279.
[19]Puzari, Rekharani, in Ajit Kumar Dutta,(ed.), op.cit., p. 311.
[20]Tileswar Bordoloi, Suhud Sri Debeswar Doloi: Laghimar pora Gorimaloi in Maniiklal Mahatto(ed), Mukti Jujaru Debeswar Doloi Abhinadan Grantha, Jorhat, 2006, p. 31.

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report, reports of the Round Table Conferences, etc. Apart from these, the author has shown how a section of the Indians has turned into the Depressed Class.

In the first chapter, with an artistic manner the author discussed the historiography of caste, casteism and politics of Bengal including the major writings of the Subaltern School. The main purpose of this chapter is to create a new discourse (i.e., Dalit Discourse) from the broader arena of Subaltern School. After putting forward the discussion, the author has observed that Bengal could not come out from the fold of side-effect of the colonial rule. As a consequence of this approach, the Dalit-entity never got a solid ground in the sociocultural and political history of Bengal. In this chapter, the author has carried forward the discussion on administrative anthropology on the caste-oriented communities in Bengal; writing of the Indian scholars regarding the casteism of colonial period; sociological interpretations on social stratifications, structures, authority and validity; interpretations of the Subaltern School; writings on social mobility and self-respect through sanskritization, political empowerment of the Scheduled Castes in Bengal; new researches on the Scheduled Castes of post-colonial West Bengal, etc.

In the second chapter the author has discussed in details about the origin and growth of a lower caste middle class in Bengal. He has rightly observed that the non-Hindu middle class and lower-caste middle class had started a new trend in the national movement. In the same time, the author observed that in the post-partition Bengal, Dalit-unity and their self-consciousness were vanished. This trend, no doubt, made the Dalits of West Bengal dependent to others or in other words, they became parasitical.

Third chapter focuses upon the caste and left wing politics as well as the caste and right wings politics of West Bengal. What is much significant, author fearlessly pointed out that these populations have been gradually matured as the electoral slaves. Whereas a few scholars and social scientists tried to how that in West Bengal, there is no such existence of caste-politics, rather it deserves for the national as well as class politics. Rup Kumar Barman rightly dares to enter into this debate and elaborately discusses it in this chapter. Dr. Barman blamelessly analyzed the various electoral processes of the Legislative Council and Legislative Assembly during the period 1920-1946 and also the electoral system during the changing political scenario during the period 1947-1951 and obviously so on up-to 2016.

The following chapter reflects the caste-violence in West Bengal in an all Indian perspectives . Rup Kumar meticulously and valiantly presents his experiences and also on the basis of the reports on various issues regarding the caste-violence like National Human Rights Commission, The Asian Human Rights Commission; National Crime Records Bureau, first Backward Classes Commission, International Non-Governmental Organization, Amnesty International, etc. He has propounded

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of view, finally, Rup Kumar Barman discusses the pattern and status of the subaltern community to Dalit discourse in post-Independence period.

In the end of each chapter, the author refers the sources he has used and lastly he presents a bibliography. No doubt, it has enriched this volume.

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I am delighted to see the latest issue of The Mirror an annual bilingual journal and congratulate the faculty of the Department of History, and the Principal of the Cinnamara College, Jorhat, Assam for undertaking an strenuous enterprise of publishing the journal in collaboration with Assam State Archives, Guwahati, Assam. The journal is listed in the UGC recognised list of journals. The journal will provide a creative platform for scholars of history to get their original research published.

Professor Ishrat Alam
Secretary
Indian History Congress
Ex-Member Secretary
Indian Council of Historical Research
New Delhi

I congratulate you, on my behalf and also on behalf of the history fraternity for your tremendous efforts in bringing out a research journal (bilingual).There are various aspects of our historical past, which require an in depth scrutiny and a proper analysis of the data laying unstudied at the various repositories, archives, private collections and in the Libraries, which has escaped the attention of the Scholars. This desideratum needs to be filled in at all the levels. The students are to be encouraged to take up the area specific themes, and present the result of this study before the fellow researches.

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